

Sepher Mishle (Proverbs)

Chapter 18

Shavua Reading Schedule (18th sidrah) - Prov 18

אֵלֶּיךָ יִשְׁׁרָאֵל וְלֹא־יִשְׁׁרָאֵל וְלֹא־יִשְׁׁרָאֵל וְלֹא־יִשְׁׁרָאֵל Prov18:1

אֵלֶּיךָ יִשְׁׁרָאֵל וְלֹא־יִשְׁׁרָאֵל וְלֹא־יִשְׁׁרָאֵל וְלֹא־יִשְׁׁרָאֵל

1. P'tha'awah y'baqesh niph'rad b'kal-tushiah yith'gala`.

Prov18:1 He who separates himself seeks his own desire,
He quarrels against all sound wisdom.

<18:1> προφάσεις ζητεῖ ἀνὴρ βουλόμενος χωρίζεσθαι ἀπὸ φίλων,
ἐν παντὶ δὲ καιρῷ ἐπονείδιστος ἔσται.

1 prophaseis zētei anēr boulomenos chōrizesthai apo philōn,
excuses seek A man wanting to separate from friends;
en panti de kairō eponeidistos estai.
at all but time he shall be reviled.

בְּלֹא־יִחְפֹּץ כְּסִיל בְּתַבּוּנָה כִּי אִם־בְּהַתְגַּלּוֹת לְבוֹ:

בְּלֹא־יִחְפֹּץ כְּסִיל בְּתַבּוּנָה כִּי אִם־בְּהַתְגַּלּוֹת לְבוֹ:

2. lo'-yach'pots k'sil bith'bunah ki 'im-b'hith'galoth libo.

Prov18:2 A fool does not delight in understanding, but only in revealing his heart.

<2> οὐ χρείαν ἔχει σοφίας ἐνδεῆς φρενῶν· μάλλον γὰρ ἄγεται ἀφροσύνη.

2 ou chreian echei sophias endeēs phrenōn; mallon gar agetai aphrosynē.
no need has for wisdom One lacking of sense; for rather he is led by folly.

גְּבוּאָה־רָשָׁע בָּא גַם־בוֹז וְעַם־קָלוֹן חָרָף:

גְּבוּאָה־רָשָׁע בָּא גַם־בוֹז וְעַם־קָלוֹן חָרָף:

3. b'bo'-rasha` ba' gam-buz w'im-qalon cher'pah.

Prov18:3 When a wicked man comes, contempt also comes,
and with dishonor comes scorn.

<3> ὅταν ἔλθῃ ἀσεβῆς εἰς βάθος κακῶν, καταφρονεῖ,
ἐπέρχεται δὲ αὐτῷ ἀτιμία καὶ ὄνειδος.

3 hotan elthē asebēs eis bathos kakōn, kataphronei,
Whenever should come the impious into a depth of evils, he pays no attention,
eperchetai de autō atimia kai oneidos.
and there comes upon him dishonor and scorn.

דְּמַיִם עֲמֻקִּים הַבְּרִי פִי־אִישׁ נַחַל נֹבֵעַ מְקוֹר חַכְמָה:

דְּמַיִם עֲמֻקִּים הַבְּרִי פִי־אִישׁ נַחַל נֹבֵעַ מְקוֹר חַכְמָה:

4. mayim `amuqim dib'rey phi-'ish nachal nobe`a m'qor chak'mah.

Prov18:4 The words of a man's mouth are deep waters;
the fountain of wisdom is a flowing brook.

<4> ὕδωρ βαθύ λόγος ἐν καρδίᾳ ἀνδρός, ποταμὸς δὲ ἀναπηδύει καὶ πηγὴ ζωῆς.

4 **hydōr bathy logos en kardia andros,**
water is deep A word in the heart of a man;
potamos de anapeduei kai pēgē zōēs.
and a river jump up and a spring of life.

:⊗גאזג פבאר חפאגל גפג-גל סאג-גגג חפא 5
השאת פני-רשע לא-טוב להטות צדיק במשפט:

5. **s'eth p'ney-rasha` lo'-tob l'hatoth tsadiq bamish'pat.**

Prov18:5 To lift up the face of the wicked is not good,
nor to thrust aside the righteous in judgment.

<5> θαυμάσαι πρόσωπον ἀσεβοῦς οὐ καλόν,
οὐδὲ ὄσιον ἐκκλίνειν τὸ δίκαιον ἐν κρίσει.

5 **thaumasai prosōpon asevous ou kalon,**
To admire the face of the impious is not good;
oude hosion ekklinein to dikaion en krisei.
nor is it sacred to turn aside the just in a judgment.

:כאפז חפגלגאגל זכגז גכגג זכגג גכפז ככגא 6
ושפתי כסיל יבאו ברוב ופיו למחלמות יקרא:

6. **siph'they k'sil yabo'u b'rib uphiu l'mahalumoth yiq'ra'.**

Prov18:6 A fool's lips bring strife, and his mouth calls for blows.

<6> χείλη ἄφρονος ἄγουσιν αὐτὸν εἰς κακά,
τὸ δὲ στόμα αὐτοῦ τὸ θρασὺ θάνατον ἐπικαλεῖται.

6 **cheilē aphronos agousin auton eis kaka,**
Lips of a fool lead him into evils;
to de stoma autou to thrasy thanaton epikaleitai.
and mouth his bold death calls unto.

:זאגג אפזז זככגאזז זג-אחג גכפז-כגז 7
זפי-כסיל מחתה-לו ושפתיו מוקש נפשו:

7. **pi-k'sil m'chitah-lo us'phathayu moqesh naph'sho.**

Prov18:7 A fool's mouth is his ruin, and his lips are the snare of his soul.

<7> στόμα ἄφρονος συντριβὴ αὐτοῦ, τὰ δὲ χείλη αὐτοῦ παγὶς τῆ ψυχῆ αὐτοῦ.

7 **stoma aphronos syntribē autō, ta de cheilē autou pagis tē psychē autou.**
The mouth of a fool is destruction to him; and his lips are a snare for his soul.

:גגג-כגאח זאגז זאז זכזאגאזזג זגאז כגגא 8
חבריי נרגן כמתלהמים והם ירדו חדריי-בטן:

8. **dib'rey nir'gan k'mith'lahamim w'hem yar'du chad'rey-baten.**

Prov18:8 The words of a whisperer are like dainty morsels,
and they go down into the chambers of the belly.

<8> ὀκνηροὺς καταβάλλει φόβος, ψυχαὶ δὲ ἀνδρογύνων πεινάσουσιν.

8 oknērous kataballei **phobos**, **psychai** de androgynōn peinasousin.

The lazy are thrown down by **fear**; and the souls of effeminate ones shall hunger.

טגם מתרפה במלאכתו אף הוא לבצעל משחית:
:אבאמא לוגל אבא אב אבאאבא אבאאבא אבאאבא 9

9. **gam mith'rapeh bim'la'k'to 'ach hu' l'ba'al mash'chith.**

Prov18:9 He also who is slack in his work is brother to the possessor of the ruin.

<9> ὁ μὴ ἰώμενος ἑαυτὸν ἐν τοῖς ἔργοις αὐτοῦ
ἀδελφός ἐστιν τοῦ λυμαινομένου ἑαυτόν.

9 ho mē iōmenos heauton en tois ergois autou

The one not repairing himself by his works

adelphos estin tou lymainomenou heauton.

is brother of the one laying himself waste.

י מגדל-עז שם יהוה בו-ירוץ צדיק ונשגב:
:אבאאבא אבאאבא אבאאבא אבאאבא אבאאבא 10

10. **mig'dal-`oz shem Yahúwah bo-yaruts tsadiq w'nis'gab.**

Prov18:10 The name of אבאאבא is a strong tower; the righteous runs into it and is safe.

<10> ἐκ μεγαλῶσύνης ἰσχύος ὄνομα κυρίου,
αὐτῷ δὲ προσδραμόντες δίκαιοι ὑψοῦνται.

10 ek megalōsynēs ischuos onoma kyriou,

is of great strength The name of YHWH;

autō de prosdramontes dikaioi huountai.

to it and running up the just are raised up high.

יא הון עשיר קרנת עזו וכחומה נשגבה במשכיתו:
:אבאאבא אבאאבא אבאאבא אבאאבא אבאאבא 11

11. **hon `ashir qir'yath `uzo uk'chomah nis'gabah b'mas'kitho.**

Prov18:11 A rich man's wealth is his strong city,
and like a high wall in his own imagination.

<11> ὑπαρξίς πλουσίου ἀνδρὸς πόλις ὀχυρά, ἢ δὲ δόξα αὐτῆς μέγα ἐπισκιάζει.

11 hyparxis plousiou andros polis ochyra, hē de doxa autēs mega episkiazei.

The substance of a rich man city is a fortified; and its glory greatly overhadows.

יב לפני-שבר וגבה לב-איש ולפני כבוד ענה:
:אבאאבא אבאאבא אבאאבא אבאאבא אבאאבא 12

12. **liph'ney-sheber yig'bah leb-'ish w'liph'ney kabod `anawah.**

Prov18:12 Before destruction the heart of man is haughty,
but humility goes before glory.

<12> πρὸ συντριβῆς ὑψοῦται καρδία ἀνδρός, καὶ πρὸ δόξης ταπεινοῦται.

12 pro syntribēs huoutai kardia andros,

Before destruction is raised up high the heart of a man,
kai pro doxēs tapeinoutai.
and before glory it is humbled.

יג משיב דבר בטרם ישמע אונת היא-לו ובקלמה:
13 משיב דבר בטרם ישמע אונת היא-לו ובקלמה:

13. meshib dabar b'terem yish'ma` 'iueleth hi'-lo uk'limah.

Prov18:13 He who answers a matter before he hears, it is folly and shame to him.

<13> ὅς ἀποκρίνεται λόγον πρὶν ἀκοῦσαι, ἀφροσύνη αὐτῷ ἐστὶν καὶ ὄνειδος.

13 hos apokrinetai logon prin akousai,

The one who answers a word before hearing the matter,

aphrosynē autō estin kai oneidos.

folly to him it is and scorn.

יד רוח-איש יכלכל מחלהו ורוח נכאה מי ישאנה:
14 רוח-איש יכלכל מחלהו ורוח נכאה מי ישאנה:

14. ruach-'ish y'kal'kel machalehu w'ruach n'ke'ah mi yisa'enah.

Prov18:14 The spirit of a man can endure his sickness,
but as for a broken spirit who can bear it?

<14> θυμὸν ἀνδρὸς πραύνει θεράπων φρόνιμος· ὀλιγόψυχον δὲ ἄνδρα τίς ὑποίσει;

14 thymon andros praunei therapōn phronimos;

the rage of a man calms attendant An intelligent;

oligopsychon de andra tis hypoisei?

but a faint hearted man, who can endure.

טו לב נבון יקנה-דעת ואין חכמים תבקש-דעת:
15 לב נבון יקנה-דעת ואין חכמים תבקש-דעת:

15. leb nabon yiq'neh-da`ath w'ozen chakamim t'baqesh-da`ath.

Prov18:15 The heart of the prudent acquires knowledge,
and the ear of the wise seeks knowledge.

<15> καρδία φρονίμου κτᾶται αἴσθησιν, ὧτα δὲ σοφῶν ζητεῖ ἐννοίαν.

15 kardia phronimou ktatai aisthēsin,

The heart of an intelligent man acquires perception;

ōta de sophōn zētei ennoian.

and ears of the wise seek insight.

טז מתן אדם ירחיב לו ולפני גדלים ינחנף:
16 מתן אדם ירחיב לו ולפני גדלים ינחנף:

16. matan 'adam yar'chib lo w'liph'ney g'dolim yan'chenu.

Prov18:16 A man's gift makes room for him and brings him before great men.

<16> δόμα ἀνθρώπου ἐμπλατύνει αὐτὸν καὶ παρὰ δυνάσταις καθιζάνει αὐτόν.

16 doma anthrōpou emplatynei auton kai para dynastais kathizanei auton.

A gift of a man widens him; and by monarchs sits him.

17: ץאדיק הרהאשון בריבו יבא רעהו וחקרו:
:ץאדיק הרהאשון בריבו יבא רעהו וחקרו 17

17. **tsadiq hari'shon b'ribo yabo' re'ehu wachaqaro.**

Prov18:17 He who is **first his cause** seems **right**;
but his neighbor **comes** and **examines him**.

<17> δίκαιος ἑαυτοῦ κατήγορος ἐν πρωτολογία·
ὡς δ' ἂν ἐπιβάλῃ ὁ ἀντίδικος, ἐλέγχεται.

17 **dikaios heautou katēgoros en prōtologia;**

A just man, of himself is an accuser at the beginning of speaking;

hōs d' an epibalē ho antidikos, elegchetai.

but when ever demands attention the opponent he is reproved.

18: יח מדינים ישבית הגורל ובין עצומים יפריד:
:יח מדינים ישבית הגורל ובין עצומים יפריד 18

18. **mid'yanim yash'bith hagogal ubeyn `atsumim yaph'rid.**

Prov18:18 The **lot** causes arguments to **cease** and **decides** between the mighty ones.

<18> ἀντιλογίας παύει κλήρος, ἐν δὲ δυνάσταις ὀρίζει.

18 **antilogias pauei klēros, en de dynastais horizei.**

disputes ceases The lot, and among the monarchs it defines the bounds.

19: יט אח נפשע מקרית-עז ומדונים כברים ארמון:
:יט אח נפשע מקרית-עז ומדונים כברים ארמון 19

19. **'ach niph'sha` miqir'yath-`oz um'donim kib'riach 'ar'mon.**

Prov18:19 A **brother** offended is worse **than** a **fortified city**,
and **contentions** are **like** the bars of a **citadel**.

<19> ἀδελφὸς ὑπὸ ἀδελφοῦ βοηθούμενος ὡς πόλις ὄχυρά καὶ ὑψηλή,
ισχύει δὲ ὡσπερ τεθεμελιωμένον βασιλεῖον.

19 **adelphos hypo adelphou boēthoumenos hōs polis ochyra kai huyēlē,**

A brother by a brother being helped is as city fortified and a high;

ischuei de hōsper tethemeliōmenon basileion.

and is strong as a well founded palace.

20: כ מפרי פי-איש תשבע בטנו תבואת שפתיו ישבע:
:כ מפרי פי-איש תשבע בטנו תבואת שפתיו ישבע 20

20. **mip'ri phi-'ish tis'ba` bit'no t'bu'ath s'phathayu yis'ba`.**

Prov18:20 With the **fruit** of a **man's mouth** his stomach shall be **satisfied**;
he shall be satisfied with the **product** of **his lips**.

<20> ἀπὸ καρπῶν στόματος ἀνὴρ πύμπλησιν κοιλίαν αὐτοῦ,
ἀπὸ δὲ καρπῶν χειλέων αὐτοῦ ἐμπλησθήσεται.

20 **apo karpōn stomatos anēr pimplēsīn koilian autou,**

From fruits of the mouth a man fills his belly;

apo de karpōn cheileōn autou emplēsthēsetai.
and from fruits of his lips he shall be filled up.

אֶפֶס יִמָּלֵא מִפְּרִי שֵׁפָתָיו כִּי יִשְׂמַח בְּדִבְרֵי חַיִּים
כִּי יִשְׂמַח בְּדִבְרֵי חַיִּים וְאֵלֶּיךָ יִשְׂמַח בְּדִבְרֵי חַיִּים:

21. maweth w'chayim b'yad-lashon w'ohabeyah yo'kal pir'yah.

Prov18:21 Death and life are in the power of the tongue,
and those who love it shall eat its fruit.

<21> θάνατος καὶ ζωὴ ἐν χειρὶ γλώσσης,
οἱ δὲ κρατοῦντες αὐτῆς ἔδονται τοὺς καρπούς αὐτῆς.

21 thanatos kai zōē en cheiri glōssēs,
Death and life are in the handle of the tongue;
hoi de kratountes autēs edontai tous karpous autēs.
and the ones holding it shall eat of its fruits.

כִּי יִשְׂמַח בְּדִבְרֵי חַיִּים וְאֵלֶּיךָ יִשְׂמַח בְּדִבְרֵי חַיִּים
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22. matsa' 'ishah matsa' tob wayapheq ratson meYahúwah.

Prov18:22 He who finds a wife finds a good thing and obtains favor from YHWH.

<22> ὃς εὗρεν γυναῖκα ἀγαθὴν, εὗρεν χάριτας, ἔλαβεν δὲ παρὰ θεοῦ ἰλαρότητα.

22 hos heuren gynaika agathēn, heuren charitas,
The one who found wife a good, found favors;
elaben de para theou hilarotēta.
and he received from YHWH happiness.

<22>a ὃς ἐκβάλλει γυναῖκα ἀγαθὴν, ἐκβάλλει τὰ ἀγαθὰ.
ὁ δὲ κατέχων μοιχαλίδα ἄφρων καὶ ἀσεβής.

22ā hos ekballei gynaika agathēn, ekballei ta agatha;
The one who casts out woman a good, cast out good things;
ho de katechōn moichalida aphrōn kai asebeēs.
but the one holding on to an adulteress is foolish and impious.

כִּי יִשְׂמַח בְּדִבְרֵי חַיִּים וְאֵלֶּיךָ יִשְׂמַח בְּדִבְרֵי חַיִּים
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23. tachanunim y'daber-rash w'ashir ya'aneh `azoth.

Prov18:23 The poor man utters supplications, but the rich man answers roughly.

כִּי יִשְׂמַח בְּדִבְרֵי חַיִּים וְאֵלֶּיךָ יִשְׂמַח בְּדִבְרֵי חַיִּים
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24. 'ish re'im l'hith'ro'e'a w'yesh 'oheb dabeq me'ach.

Prov18:24 A man of friends may be broken up,
but there is a lover who sticks closer than a brother.